Millennial Star

The Wind Bloweth

Vol. 103, No. 24 Thursday, June 12, 1941

POETRY

THE OTHER MAN

Perhaps he sometimes slipped a bit—
  Well, so would you.
Perhaps some things he ought to quit—
  Well, so should you.
Perhaps he may have faltered—why,
  Why, all men have, and so have I.
You must admit, unless you lie,
  That so have you.

Perhaps if we would stop and think,
  Both I and you,
When painting someone black as ink,
  As some folks do;
Perhaps, if we would recollect,
  Perfection we would not expect,
But just a man half way correct,
  Like me and you.

I'm just a man who's fairly good,
  I'm just like you;
I've done some things I never should,
  Perhaps like you.
But, thank the Lord, I've sense to see
  The rest of men with charity
They're good enough if good as me—
  Say, men like you.

—Anon.

THOUGHT FOR THE WEEK:

A laugh is worth a thousand groans in any market. —Charles Lamb.

THE LATTER-DAY SAINTS'

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Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
But I trust that ye shall know that we are not reprobates.
—Galatians 13: 5, 6.

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THIS WEEK'S COVER

STORM-CLOUDS scud thick and fast across our horizon punctuated at frequent intervals with the rumble of gun-thunder. Sometimes the heavens open, it seems, and the elements let loose their savage worst upon we puny humans. Yet, giving the situation some thought, the destruction is but the work of other puny humans and we are reminded in reflection that, "Man's inhumanity to man causes thousands more to mourn." **God is over all.**

A Peculiar People

By Dr. Gerrit de Jong, Jr.

Member of the General Board of the Deseret Sunday School Union

THE members of the Church of Jesus Christ of Latter-day Saints, or Mormons as they are generally called, have been and are frequently designated a peculiar people. I should like to consider with you, what constitutes the peculiarity of the Mormon people.

Why have the Mormons been pointed out as peculiar? What distinguishes them from numerous other good Christians, who may or may not be formerly affiliated with a church organization? Is it because they believe that tobacco is not good for the human body? Is it because they have pointed out the detrimental effects produced by alcoholic liquors? Is it because they believe that the Sabbath should be kept holy? Is it because they believe that one should pay one tenth of one's income to the Church as tithing? Is it because the Church usually keeps approximately two thousand missionaries among the different nations of the earth to preach the Gospel of Jesus Christ? Is it because these missionaries defray their own expenses while away from their homes doing the work of the Master? Is it because the members of the Church believe that they should seek out the records of their forefathers to enable them to perform certain ceremonies in behalf of their ancestors in holy places called temples? Is it because some or all of their particular beliefs or tenets are not shared by members of other denominations? Are the Mormons a peculiar people merely because they believe any of these things?

No, they could not be considered a peculiar people simply because they believe certain tenets, for reflections of similar beliefs and tenets can be readily found, in part at least, in many other religious groups. On the other hand, the Mormons are a peculiar people because they believe to the extent that they do them. Not because they have ideals, admittedly high ideals, but because they make their ideals part of their lives. Not because they have beliefs, but because they are determined to live their beliefs.

MORMONS ABSTAIN

No Latter-day Saint ever made himself conspicuous or peculiar by believing, or even by announcing that he knew that tobacco does harm to the human body. The Mormons are not the only people who know this. As a matter of fact, it would be extremely difficult in this enlightened age to find any thinking person who did not know of the harmful effects of tobacco. What distinguishes the Mormons in this regard, however, is that they abstain from tobacco under all circumstances.

Incidentally, when I assert that it is the absaining from the use of tobacco rather than the belief that tobacco is injurious that makes the Mormons peculiar, I do not mean to imply that this is actually habitual with the entire membership of the Church. There still are many among them, of course, who

have not yet allowed Mormonism to influence the pattern of their daily lives to that degree.

The same could be said in regard to the use of alcohol. One does not need to be acquainted with the revelation known among the Latter-day Saints as the "Word of Wisdom" to know that beverages of alcoholic content are detrimental physically and mentally. Our universal free education has made this common knowledge long ago. But no amount of knowledge concerning the use of tobacco or the use of alcohol is of any real benefit until this knowledge is tranlated into action.

Here again the Mormon conduct seems peculiar when compared with the practice of millions: the Latter-day Saint abstains consistently. And he refrains from drinking even more popularly used beverages, such as coffee and tea. In fact, the Mormon who is thoroughly converted not only abstains from certain items of food or drink mentioned in the "Word of Wisdom," but he adds to this list any new beverages, detrimental in one way or another, which may appear on the market, because he does not want to become habituated to their use.

PUT INTO PRACTICE

Is the Church peculiar because it organized what has become generally known as the "Church Welfare Plan"? What is this plan? It is nothing more nor less than the putting into practice of principles which all Christians everywhere have always professed to believe, namely, that we are and should try in fact to be our brother's keeper. Thus we see that again in this case it was not the mere belief in, or the acquiescence to a bit of doctrine which added to the peculiarity of the Mormon pattern. It was rather the determination to translate a belief into action, this time the actual taking of men and women from government relief rolls and rehabilitating them economically, that made the Mormon pattern stand out.

Nor must we suppose that the Latter-day Saints are the first who realized that the Gospel of Jesus Christ must be lived before we can fully become the recipients of its blessings. Through New Testament writings we learn that the former-day Saints were encouraged to do this very thing, much as we are advised to do today. In the Epistle to Titus, for instance, we can still read the practical directions sent to the churches of that earlier period, showing them how to re-adjust their high hopes of Jesus' return and what to do, not merely believe, in order to establish and perpetuate His work. In these Pauline instructions we see the church applying its earlier lofty enthusiasm to the common life of every day while grappling with its age-long task.

"For the grace of God that bringeth salvation hath appeared to all men.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world,

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2: 11-14.

Note particularly the last verse of what I have cited: "that he might . . . purify unto himself a peculiar people, zealous of good works."

LIVE TO PATTERN

From the reading of the entire Epistle to Titus it becomes even more evident that its writer was also possessed of the idea that the Saints of his day were to become a peculiar people, not merely by holding to certain tenets, however new or strange they may have been at the time, but by living according to a godly pattern, and by distinguishing themselves by their zeal for good works.

It seems to me that it was fitting and practical advice to our brothers of those earlier days to live the good life in their present world, for those days must have offered many problems akin to those of our days. Unquestionably it is the proper advice to us of this modern generation, and even now perhaps more urgently needed.

NOT ALWAYS EASY

It is not always easy to maintain our ideals in a practical way. It seems infinitely more easy to become "like the world," that is, to follow the line of least resistance, and to allow oneself to drift with the stream. On the other hand, it takes real strength of character to stand out against common and accepted practice, and to keep our every-day conduct compatible with our ideals. This is especially true when our ideals differ radically from those which form the basis for an almost universally accepted social pattern.

At times we hear the voice of well-meaning individuals, both in and out of the Church, who, influenced by the supersophistication of our age, suggest in all earnestness that we give up our naive practices and become like the world, instead of merely being in the world. They really suggest that we "grow up," so to speak. Obviously these individuals do not analyse the peculiarity of Mormonism in the way we have done here. Evidently they do not feel, as we do, that the real strength of Mormonism does not lie in holding certain beliefs alone, but lies essentially in a wholehearted and sincere determination to live those beliefs.

HAVE INNER SENSE

Our willingness to "sluff off" our peculiar practices would not be a mark of maturity, but an unmistakable sign of degeneration. By and large the Latter-day Saints seem to have an inner sense that keeps them aware of the necessity of continuing in the way they have chosen to go, and keep their lives in harmony with the teachings they have espoused. They seem to realize that it takes more than lip service to work out their salvation now and hereafter.

May God grant unto all righteous souls, who are daily trying to draw nearer unto Him, the desire to continue faithful in their good works; and to those of lesser gifts and accomplishments both the determination and strength to reflect in their conduct and actions the love of Jesus which is in their hearts and their desire to make this present world of ours a better place in which to live.

"Come Listen To A Prophet's Voice"

By Elder Nephi Jensen

IT occurred Friday morning, April 4th, 1941. The precise time was shortly after 10 a.m. A housewife was busily at work in her kitchen, making pies. With the idea of conserving time, she attempted to kill the two birds with the one stone. She tuned in the radio and then went on with her pie making; but something happened that completely upset her designs on the two birds. It was something that happens but once in an age.

As she rolled out her pie crust, her emotions commenced to be stirred as never before in her whole life. Tears ran down her cheeks. She was unable to proceed with her pie making. She left her crusts and rolling pin, sat down on a chair and listened and wept, not tears of sorrow but tears of the deepest joy she had ever known.

Subsequently, in speaking of her experiences, she remarked: "The speaker seemed to be partly in the other world."

For the same reason that this women was moved to tears of purest joy that Friday morning, tens of thousands of men and women were stirred to the most sublime spiritual ecstacy of their lives.

What was it that evoked this widespread ecstatic joy? This is a most vital question, pertaining to the real meaning of religion, in its sublimest spiritual power. A voice came over the ether waves. The speaker was President Heber J. Grant. But the voice? Well, that is the point of these humble paragraphs.

That morning the venerable President of the Church reached the high divine standard of sacred speech. That standard is defined in the simple words: "He that speaketh whose spirit is contrite, whose language is meek and edifieth is accepted of me."—Doctrine and Covenants 52: 16)

The "contrite" heart is a heart that breaks with a solemn consciousness of the goodness of God, and a yearning to become worthy of His love. When the Holy Ghost speaks through that kind of heart, we hear what we heard that Friday morning —the heart penetrating speech of God.

In the sixty-eight Section of the Doctrine and Covenants we are told that what is spoken by man when "moved upon by the Holy Ghost, is the *voice* of the Lord."

President Grant's vocal organs were the human instrumentalities that impressed all Israel, as they have not been impressed for years, but the voice was the veritable voice of God.

No other voice could have lifted the Saints of God to such sublime heights of spiritual ecstasy as they were lifted to that memorable Friday morning by the simple, sober, true words of a Prophet of God.

Great Men

By Brother H. G. Bickerstaff
Of London District, now serving in R.A.F.

"He is not dead whose glorious mind
Lifts thine on high.
To live in hearts we leave behind
Is not to die."

THROUGHOUT the ages men have extolled greatness. In saga and song, in ballad and epic, in prose and verse, they have paid tribute to outstanding qualities observed in others. Even when the object of their praise was more of a myth than a fact, their imaginations have supplied the want of evidence and have been no less prolific of eulogies—so strong is the passion for admiration.

What have been the achievements of these men with whose names history is on terms of such intimacy? In an age when circumstances combine in an attempt to make the individual revise his sense of values; when he is assailed on all sides by influences persuading him to take the easy way, it would be wise to consider well this important subject of Human Greatness—for its personal implications are far reaching.

What are the standards by which a great man is judged? Ideas on this subject are confused enough in normal times; but when war and violence rule, the emotions (poor aids to reason at the best of times) play havoc with the thoughts. This or that man is hoisted into the public gaze and dubbed with the appellation "great"—and should he fall quickly he is forgotten as quickly. Fame, it will be allowed, is not synonymous with greatness; and it is the submission of the writer that the terms "greatness" and "great men" are not so closely allied as is usually imagined.

There have been many men who, by dint of superior ability, have pushed themselves to the forefront of the world's stage; but the number of men whose names are remembered for virtue as well as for ability, for principles of goodness in addition to the will power and determination they have exercised in converting their beliefs into practice, is vastly inferior to that of men whose particular talents have been exercised in such a way as to preclude their association with virtue. Yet this former class are the very ones entitled to be called "great men." Some men excel in one particular field in life. They are, perhaps, successful in the political sphere and shape the destinies of nations by their superior intellect and unquestionable ability to direct affairs. Or, again, they become great scholars, spending a life-time in gaining and spreading knowledge. The military sphere may attract their brains and cause them to devote their lives to the study and practice of military arts. But this greatness achieved relates only to that art or exercise in which the participants excel. They are great statesmen, outstanding scholars or military geniuses; but these qualities alone do not make them great men.

To be a great man is to excel, not in any one activity, but in the art of living—an achievement much more difficult than is

popularly supposed. What is the purpose of Life? Christians believe that, amongst other things, it is to spread happiness and so make the lives of mankind more joyful. The successful life,then , is that in which the virtues diffuse the most joy and benefit amongst mankind. The distinction mentioned above is, therefore, evident. The tribute of history is primarily to greatness, seldom to great men.

The lives of the greatest men and women—the honest, virtuous persons whose lives are dedicated to the service of others—are seldom made public. There are of course notable exceptions, individuals in whom great ability combined with steadfast purpose have made the world turn and stare, and the world today would be a much sadder place but for the lasting influence for good they bequeathed it; but their lives constitute only part of the story. The rest remains unwritten. Perhaps there is no pen powerful enough or language adequate to paint the picture. For such a record would have to encompass the lives of the myriads of humanity who have lived and do live. It would have to tell of the infinite good done by ordinary men and women who, perhaps unconscious of their achievement, learned how to live fully. Men and women who by their very presence have shed the light of love on their native community —have assuaged pain by a gentle touch or relieved mental anguish by a kind word, and thus made others as well as themselves better, nobler and happier.

The philosophy of the happy life has had many explanations. Socrates, the scholar and teacher of Ancient Greece, whose name is forever connected with learning and philosophy, said, "Know thyself." Marcus Aurelius, Roman emperor renowned for his virtue, advised, "Be thyself." But Jesus Christ, the Son of God, the greatest of all mankind, whose life and teachings had had more influence upon the world than is yet even realised, inaugurated a unique philosophy: it was "Give thyself," and only those who, consciously or unconsciously, abide by this rule find true happiness. In the words of Bunyan:

"There was a man, though some did think him mad,
The more he gave away, the more he had."

It is the principle of service to humanity, man's highest possible ideal, which ensures a fulness of life and of joy and determines the success or failure of a man's life. Jesus Christ's life is one unbroken record of service, of love, of charitable motives, of altruistic acts. And today millions testify to the success of His life. To a lesser degree others have succeeded in the art of living. By far the majority lived in obscurity, their sole earthly record being engraved on the hearts of those who knew and loved them. But if man's books of history know them not, a more lasting record of their service has been penned in volumes of a less ephemeral character.

Is there, then, so much good in the world? Yes, there is, in spite of the efforts of wicked men to nullify its effects. Is this kind of life possible to all? Yes, it is. For the most heroic and noble souls have often been those inured to a life of suffering. They triumphed over contrary influences. Can not other men?

"Whatever thou lovest, man, That, too, become thou must;
God if thou lovest God, Dust if thou lovest dust.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JUNE 12, 1941

EDITORIAL

Days of Lent

LENT as a name, a period of time or an institution, has no established place in the activity programme of members of the Church of Jesus Christ of Latter-day Saints. With them nothing is proscribed or forbidden during the 40 days preceding Easter that is approved at any other time of the year. To many it is a specific time of fast and restraint—a time of penance, finding expression in self-denial. In a large and general way these are principles that should find place in the life and practice of all Christian people, not only 40 but 364 days before Easter.

Mortal man is so full of folly and so prone to err that he might feel the spirit of penance daily, and be willing and glad to make whatever sacrifice of personal desires necessary to bring him in renewed harmony with things divine.

Not 40 but 365 days of the year should be days of self-discipline. That is what the world now stands in dire need of. Most of us know the things we should do and should not do; but we have not brought our wills into such subjection as to make us choose the right when the wrong seems for the now more alluring.

For those who would keep Lent, meat is ruled out of the diet.

Latter-day Saints know that meat should be "used sparingly" and "only in times of winter, or of cold, or famine." They know also that all forms of spirituous liquors, tea, coffee and tobacco "are not good for man" and their use puts the user (if a member of the Church) out of harmony with divine will.

To those who would use these things, we commend the Lenten spirit the year round.

While many in other churches are giving attention to the practice of Lent, we might very profitably question ourselves as to our willingness to apply its principles in our lives. How much are we willing to abstain from some of the things we like in order to help some worthy person who has much less than we have—someone who may be in real need? When, by the exterminating order of Governor Boggs the Saints were driven from Missouri, they fled across the state into Illinois, leaving practically all they had in the hands of the mob. Some there were who were too destitute to make the trip. Brigham Young called together those who had succeeded in their flight to see what could be done for those left behind. In his journal he writes: "Though the brethren were poor and stripped of almost everything, yet they manifested a spirit of willingness to do their utmost, offering to sell their hats, coats and shoes to accomplish the object. We broke bread and partook of the Sacrament. At the close of the meeting £10 was collected in money, and several teams were subscribed to go and bring the brethren." What would I have done? What would you?

How much are we willing to give up for a cause that we know is good? Latter-day Saints know that the Kingdom of God has been established on the earth. They know that it offers to the world the plan by which all vexing problems may be satisfactorily solved, eliminating sorrow and crowning mankind with eternal happiness. How much will they give of their personal goods to further such a cause? Will they give the small portion of one-tenth of what Providence has entrusted to their care?

Because the rich young ruler was so enamoured with the wealth of the world, he turned sorrowing away from the Kingdom of God that he might continue to enjoy the things of the earth on which he had so set his heart. In many things he had been willing and able to bring himself under the requirements of strict self-discipline; but the love of money was his undoing.

It would be well for us all to daily look into our souls—search out the weak links in our chain of life, and to them apply the rigid, unrelenting discipline of Lent.

—Ezra L. Marler.

Stories Of Some Of Our Hymns

By Elder George D. Pyper

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

"LEAD, KINDLY LIGHT"

Words by John Henry Newman

Music by John B. Dykes

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will; remember not past years!

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile!

THE life of John Henry Newman, the author of "Lead, Kindly Light," is full of gentleness, doubt, courage and faith. He was born in London, February 21st, 1801. His father was a banker and his mother a descendant of the Huguenots. As a child he was timid and like many other boys had a superstitious fear of being left alone in the dark. At the early age of seven he entered a private school; at eight he read Scott's stories in bed at early dawn; at eleven he wrote a drama, and at fourteen a burlesque opera. Music was a part of the Newman family life. He played the violin-cello and "could follow the melody of a complicated symphony." At an early age the spirit of disputation was displayed in the publication of papers called "The Spy" and the "Anti-Spy" each written against the other.

He was converted to the English Church at fifteen, and later wrote "I am still more certain of it than that I have hands and feet." He entered Trinity College, at Oxford, December 14th, 1816, and is said to have been "shy, quiet, unattractive, with a timid face in which two eyes blinked behind silver rimmed spectacles."

At twenty-eight Newman became Vicar of St. Mary's, the University Church at Oxford, and preached for fifteen years. Students flocked to hear him, among whom were Gladstone and Froude. Gladstone afterwards said: "His sermons were always read and his eyes were always bent on the book. But take the

man as a whole there was a stamp and seal upon him; there was a solemn sweetness and music in his tone; there was a completeness in the figure, taken togther with the tone and manner, which made even his delivery singularly attractive." Froude likened him to Julius Caesar, and Disraeli classed him "the most remarkable religious teacher to have appeared in England for several centuries."

In 1828 began what was termed the Oxford movement, into which John Henry Newman was plunged and soon became its central figure. He finally insisted upon a "recognition of an unbroken connection between the primitive church and the Church of England." It was during this controversy that he, in December, 1832, took a vacation to Southern Europe. Along the beautiful Mediterranean coast he became spiritually disquieted. The Liberal movement fretted him. He longed to get back to England to battle against religious indifference. He fell ill of a fever and when partly recovered took passage from Palermo, Sicily, for Marseilles. The ship was becalmed a whole week in the Straits of Bonifacio between Sardinia and Corsica, and there at sea, on June 16th, 1833, he wrote, "Lead, Kindly Light."

Upon his return to England, Newman, resuming his activity in the Liberal fight, gradually argued himself out of the Church of England, and became a Catholic. He left Oxford in 1845, and journeyed to Rome, where he was ordained a priest with the degree of Doctor of Divinity. In 1854 he was appointed Rector of the Catholic University at Dublin, Ireland.

In 1879, at the age of 76, he was created a Cardinal by Pope Leo XIII. He died in Birmingham, England, August 11th, 1890.

THE HYMN

It is extremely interesting to read of the unrest, spiritually, among the people of England and America during the first half of the nineteenth century. In England, the Oxford movement stirred the souls of men. In America the cry of "lo, here and lo there" caused much excitement and disquiet among the people. And in the midst of the great unrest a new prophet appeared on the religious horizon. The true Gospel was restored, and in 1830 the Church of Jesus Christ of Latter-day Saints was organized. The unrest, doubt, uncertainty of the religious world were the birth pains of the old religion born again.

It was during this befuddled period that John Henry Newman on June 16th, 1833, wrote his immortal hymn while the orange boat in which he took passage was becalmed on the open sea. The hymn was the outcome of a mind tortured with doubt. The first stanza is a longing for home—a cry in the night—a prayer for light.

That last line, "One step enough for me," recalls an incident in the life of the father of the Prophet Joseph Smith. He was in serious trouble in Kirtland and could not see his way out of his difficulties. One night he dreamed that his path was

obstructed by a huge wall. In despair, he was about to give up when he heard a voice saying "Take one step." He took the step and the wall moved a little. He took another and the wall receded another step. One step at a time he advanced until he was in the open and the way made clear. That dream was experienced long before "Lead, Kindly Light" was written.

The second stanza is a plea for forgiveness, a confession of a self-centred and pride-ruled life.

> "I loved the garish day, and, spite of fears,
> Pride ruled my will: remember not past years."

This is an admission of past wrongs, but a confidence that God will forgive the penitent and blot out their remembrance; a verse that has helped and comforted many a struggling Christian.

The third stanza is a note of assurance that the power that has guided him will still lead him over the troubled waters till night is gone. The last two lines,

> "And with the morn those angel faces smile,
> Which I have loved long since, and lost awhile."

have caused considerable speculation as to their meaning. Newman, when asked what these two lines meant, said he "was not bound to remember his meaning at the end of almost fifty years." Some believe it referred to his guardian angels, which, during his dark days, he felt he had last for awhile.

In the Parliament of Religion, held in Chicago in 1893, there were two things found on which the representatives of every creed could agree. One was "The Lord's Prayer," and the other, "Lead, Kindly Light."

This hymn is not included in Latter-day Saint Hymns, but is found in "Deseret Sunday School Songs." As it is used by all Christendom, so, also, it is often sung in our congregations.

THE TUNE AND ITS COMPOSER

More than thirty years elapsed after Dr. Newman wrote his hymn before it was put to music by Dr. John B. Dykes. In the interim it was treasured in various publications on account of its rare lyric and poetic beauty. However, it did not secure its high place in hymnology until it was joined to Dr. Dykes' tune. One writer called it a "perfect marriage of hymn and tune." Dr. Newman himself said: "It is not the hymn but the tune that has gained the popularity. The tune is Dykes', and Dykes is a great master."

Dr. John B. Dykes was born at Hull, England, March 10th, 1823. He began his musical career as director of the Cambridge Musical Society. He was the author of three hundred hymns; and it was the custom of the family to spend Sunday evenings trying over his tunes for approval or criticism. From 1849 to 1862 the composer was Dean of Durham Cathedral. In 1862 he became Vicar of St. Oswald's Church in Durham, and remained there until his death, which occurred on January 22nd, 1876.

Little Tribute

THE following lines are the result of the writer's attempt to distract her attention from the unpleasant noises of an air-raid.

When doubts bemuse and fears oppress,
And all around is sore distress;
What is it comes each week to bless?
The "Star."

When courage ebbs and faith is low,
And hearts are filled with bitter woe;
Its pages cause my soul to glow.
The "Star."

God bless the valiant souls who strive
To keep this "Ray of Light" alive,
That on its teachings we may thrive,
The "Star."

Fill them with wisdom to express
The truths they would on us impress;
Crown Thou their efforts with success.
The "Star."

—SISTER MARION BARRETT.
of Hull District.

★

More Publicity

GRAVESEND CARRIES ON!

THE management of the Wardona Cinema, Northfleet, Kent, during the showing of the "Brigham Young" film, May 19th, 20th and 21st, arranged with President Victor E. Palmer of the Gravesend Branch to have some representative of the Church speak on the film at each performance. Accordingly, Elder Thomas Rudd was able to comment upon the film during the last showing on Monday, May 19th. On Tuesday, May 20th, Elder Harold A. Salway, a Canadian soldier on leave, happened to be at the Mission Office, and agreed to assist the Branch Presidency of Gravesend to speak at the cinema. Brother Salway spoke six times, giving a talk of eight minutes at each showing of the film. His remarks consisted of discussing his association in Canada with descendants of persons who lived through the experiences depicted in the film. He read the Articles of Faith, described briefly some of our tracts which were being distributed outside the cinema; urged the audiences to investigate the message of the Restored Gospel, and bore his testimony. He assisted in distributing a large number of tracts and old copies of the "Millennial Star" at the exit of the cinema. The management co-operated with him splendidly. The staff of the cinema were particularly interested.

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Elder Salway is a frequent visitor to the Mission Office, and has assisted in various directions in preaching the Gospel, speaking in open air meetings, and gathering the names of all the Canadian members for holding an M.I.A. function and a Priesthood Convention for them in London in the near future. He obtained one week's leave from service, and the first two days of it he spent at the cinema in Gravesend, and had a fine visit with the members of the Gravesend Branch. The rest of the week he spent in Tavistock, in Devon, and obtained a number of addresses to visit our members in Plymouth.

We are happy to commend him for his services in the Church, and wish to congratulate the Presidency of the Gravesend Branch on their enterprise in spreading the Gospel.

—A. K. ANASTASIOU.

Seven Guide Posts.

By Sister Effie May Bettridge
British Mission Correspondence Secretary

THE Lord has promised His Saints that if they live the Gospel in full they will become sanctified, or pure and holy. This may seem a sweeping statement, especially in these days of atheistic cynicism, but let us turn to the dictionary for a fuller understanding of the meaning of the word:

"Sanctification: The work of the Holy Spirit, whereby the believer is freed from sin and exalted to holiness of life."

We read in Doctrine and Covenants 84: 34, of those who are sanctified:

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God."

How can we merit these great blessings which we are promised? There are a few simple rules which we can use as guide-posts in this hazardous journey through life, and if we remember to do these things, they will keep us on the straight and narrow path which leads unto Eternal Life.

First, THAT WE MAY LIVE THE LAW to the full, we must know the law, we must seek after the truth. We can find it by studying the best books, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, for these are the standard works of the Church, and in them is contained that which will bring us to a knowledge of the truth. When we have received the truth for which we are seeking, we must practice it at all times, and so order our lives that our every action points to the truths which we are living, and acts as an inspiration to those people with whom we come in contact.

THAT WE MAY KEEP IN TUNE with the Spirit of the Lord, we must pray to Him night and morning. We must thank Him at all times, in adversity as well as in prosperity, for the hand of the Lord is manifested in all things, and many events which seem adverse to us at the present time are to our advantage and well being in the future. Often the Lord sends us trials to test our faith, and make us stronger to meet the life which we are called upon, as His followers, to live. The Lord knows, always, what we require of Him, but the very fact that we ask for these things shows that we know how dependent we are upon Him. If we approach Him in faith and humility, He will see that we are well provided with those things which are for our best good.

SO THAT WE MAY ENJOY the choicest blessings of the Lord, both temporal and spiritual, we must keep the Sabbath Day holy. When God created the earth He laboured for six days, and rested on the seventh day, and blessed and sanctified it so that it might be holy. In Doctrine and Covenants 59: 9-10, we are taught concerning the Sabbath Day:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer, and offer up thy Sacrament upon my holy day.

"For verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the most high."

It is good, then, for us to attend to our Sacrament meetings, and offer up our praise and thanksgiving to the Lord, to bear our testimonies to the truthfulness of His Gospel, to be taught concerning the Gospel plan, and to partake of the Sacrament, which is a renewal of that covenant which we made with the Lord in the waters of baptism.

THE SPIRIT OF THE LORD cannot dwell in an unclean tabernacle, and as our mortal body is a tabernacle for our spirit, the Lord has laid down some simple rules of health to which all Latter-day Saints must adhere who hope, after taking up their body in the First Resurrection, to keep it in resurrected form for all eternity. Concerning the Word of Wisdom we read in Doctrine and Covenants 89: 18-21:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones.

"And shall find wisdom and great treasurers of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint:

"And I the Lord give unto them a promise, that the destroying angel shall pass by them, as the Children of Israel, and not slay them."

TODAY, perhaps more than ever before, the world at large is realizing the necessity of proper distribution of the wealth and abundance of the earth. It is the will of God that all His children should be equal in His sight, and that they should all have sufficient for their needs, and be able to partake of the best in the fields of education and culture. This plan, in its fulness, cannot be lived yet, but instead we have a lower law, the Law of Tithing. People who keep this commandment faithfully are proving their worthiness of an inheritance in Zion and are, at the same time, training themselves for the time when the Lord will give unto His children the higher law, the United Order.

"If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion in me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."—Doctrine and Covenants 119: 6-7.

THE LORD HAS ORDAINED that His Saints should fast for at least two meals on one Sunday in each month, and that the money thus saved should be devoted to the care of the poor. If every Latter-day Saint, even in our small communities, kept this law to the full, there would be far less poverty and need, and in larger communities it could be eliminated entirely. In addition to the economical viewpoint, those who keep the fast gain spiritually and find that their health is benifitted also.

FINALLY, everything undertaken by a Latter-day Saint should carry with it that spirit of love, humility, charity, long-suffering and patience, those qualities the lack of which we so easily excuse in ourselves, but are quick to judge when we find them lacking in others. All Latter-day Saints who wish to

live the Gospel would do well to study our thirteenth Article of Faith, and keep it before them at all times:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed, we may say that we follow the admonition of Paul—we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

SEVEN GUIDE-POSTS TO ETERNAL LIFE:

STUDY THE GOSPEL. **KEEP THE WORD OF WISDOM.**
PRAY NIGHT AND MORNING. **PAY AN HONEST TITHE.**
KEEP THE SABBATH DAY HOLY. **OBSERVE THE FAST.**
CULTIVATE THE SPIRIT OF LOVE.

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DEATHS

LONGTON—Sister Ada Longton, a faithful member of the Oldham Branch, Manchester District, passed away on Sunday, March 23rd. She was interred at the Chadderton Church Graveyard on Thursday, March 27th. Brother R. Pearce was in charge of the funeral service and dedicated the grave.

KNIGHTON — The death of Sergeant Observer Thomas Halford Knighton of the Royal Air Force is reported. He was a member of the Mansfield Branch of the Nottingham District and according to information received he was killed in action on April 4th, and is buried in Brittany. Brother Knighton was 26 years of age.

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FROM OVERSEAS

Extract from "Cumorah's Southern Messenger"—organ of the South African Mission.

"'Cumorah' had the pleasure of listening to some of our soldier brethren from overseas, one recent Sunday evening. Lance Bombadier Arthur Butler brought his accompanist, Gunner Leslie Law, and favoured us with two very impressive solos. It was reported that there were some 300 Maori members of the Church with this group. A fair representation came to this service. Two spoke and a quartette sang in their native tongue. Brother Butler also spoke briefly, thus rounding out a very interesting programme. We enjoyed the company of these breathren for a few days."

Many Saints will no doubt remember Brother Arthur Butler, of the London District, who for some time served as Secretary of the Mission Sunday School Board, and I am sure we are always pleased to hear news of our brethren in the forces the world over.

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SHEFFIELD DISTRICT CONFERENCE

SHEFFIELD District Conference will be held in the Chapel of the Sheffield Branch, Sunday next, June 15th. Sessions will be held at 11 a.m., 2.30 p.m. and 5.30 p.m., under the direction of President A. K. Anastasiou, who will be in attendance with other members of the Mission Office Staff.

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AND FINALLY, A LITTLE HUMOUR . . .

Advancing Knowledge

A scientist says that reindeer developed horns to save their heads from bumps. This rather destroys the theory that reindeer developed horns to make hat stands.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange.
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel.
23, Booth Street.
Handsworth.
Council Schools.
Stratford Road.
Sparkbrook.

Bradford:
L. D. S. Chapel.
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall.
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30. Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel.
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall.
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L and Y. Station.

A HANDY POCKET SIZE VOLUME FOR QUICK REFERENCE

LATTER-DAY REVELATION

MANY OF THE EARLY REVELATIONS GIVEN TO AND THROUGH THE PROPHET JOSEPH WERE SPECIFICALLY FOR INDIVIDUALS AND IN CONNECTION WITH MATTERS RELATING TO CONDITIONS EXISTENT AT THAT TIME. TODAY THESE HAVE LESS VALUE THAN THEN. THUS THIS VOLUME HAS BEEN COMPILED

A SELECTION OF VERSES FROM THE DOCTRINE AND COVENANTS OF ENDURING VALUE PERTAINING TO FUNDAMENTAL DOCTRINES

CAREFULLY ARRANGED UNDER MANY SUBJECT HEADINGS

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SEND ORDERS WITH REMITTANCE TO:

THE MISSION BOOKSTORE

149 Nightingale Lane, London, S.W.12

The Lude Press, 378, Garlefield Road, London, S.W.18.